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# Ofir

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A Neververse version of this article exists, offering a different take on events. You can read it here: **Ofir**.

This article is an expansion based on a canon element. For canon information on this topic, follow the link to The Witcher Wiki: Ofir.

**Ofir**—also known as the **Malliqdom of Ofir**, **Ofîpor** (literally, *Port of Ofir*) by the Barsamen, **Opharistan** (*land of the Ophari*) by the Ancient Melukanni, **Opir**, **Opiria** by Zerrikanians, **Ofiria** b the Nilfgaardians, **Sofir** by the Hannuans, or simply the Kingdom of **Ofir** or **Ofier**—is a vast country and region located in the Far South of t Old Continent. Prior to its unification, it consiste of numerous fallen empires, kingdoms, and trib which were eventually brought together under the rule of the malliqs before the 1270s.

Ofir

HONEST TRAILERS
COMMENTARIES

With the exception of trade in its coastal hubs, Ofir has had little contact with the Northern Kingdoms and remains largely unknown there. However, in the former more southern Nordling kingdoms such as Geso, Maecht, Ebbing and Etolia —later annexed as provinces or vassal states of the Nilfgaardian Empire—as well as in Nilfgaard itself, Ofir is somewhat better known.

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*Ofir Coat of Arms*

| General information | |
|---|---|
| **Status** | Set of numerous fallen empires, kingdoms, and tribes united under a single ruler |
| **Ruler** | Badawi Royal House (Since the Unification Wars) |
| **Societal information** | |
| **Official Language** | Ofiri tongue with its different dialects<br>Several different languages including some pidgins and creoles |
| **Demonym** | Ofiri/Ofieri |
| **Religion** | Ofieri beliefs |

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## Etymology

The name derives from the root word Ophir in Ancient Ophari—the language of the ancestors of the modern Raamadi and their antecesors, the Ophari—meaning *earth* or *soil*. Over time, Ophir shifted into Opir, which in turn evolved into the modern form Ofir.

## Administrative Division

Since the end of the Unification Wars, Ofir has been governed by the malliqs, who reorganized

the country into a system of satrapies—administrative divisions roughly equivalent to semi-autonomous provinces in other lands.

However, that does not mean that territories similar to provinces or colonies do not exist, because they do. These are the eyalets, which, in most cases, being distant territories colonized by the unified Ofir, are governed by pashas, who change their diplomatic role for one of government. One of the most famous eyalets is the Varuta Islands.

Each satrapy is ruled by a satrap, a rank comparable to that of dukes and similar titles in foreign polities. Beneath them, the satrapies are subdivided into regionalities, administered from their respective capitals by officials known as bajahs.

The regionalities, in turn, are divided into smaller units called ayanies, each governed by an ayan, while the lowest administrative division is the begia, overseen by local rulers known as begs, being the rough equivalent of a mayor of two to three towns in other parts of the world.

There is also a category between a Protectorate and an Independent State. These are called gözets (Ofieri Common: *Watched*) and are countries under the Ofieri state's sphere of influence.

## Coat of Arms

The coat of arms of Ofir consists of a circle, reflecting the traditional round shield of the region. This circle is divided into three areas: an outer, narrow blue ring representing the reach of unified Ofir to the ocean; a larger yellow (sometimes golden) section symbolizing the prosperity brought by unity, within which lie twelve blue hearts in the Ofiri style, representing the twelve first satrapies established by the Malliqdom during the Unification Wars. Closer to the center is another circular blue border, believed to represent both the country's inland bodies of water and unity itself. Inside this ring, the yellow field is repeated, but instead of hearts it bears the head of a blue horse. This figure represents the sacred animal of the Ofiri—the horse—which was also instrumental in unifying the country throughout the many conflicts that took place until the region came fully under one rule.

## Borders and Geographic Context

The Malliqdom of Ofir occupies a vast and geopolitically significant portion of the Far South of the Old Continent. Its frontiers connect it to a diverse array of cultures, trade networks, and historical rivals, shaping both its internal development and external relations.

To the north, Ofir borders the small, independent nation of Welamûs, as well as the Sea of Opir, a crucial maritime corridor. This northern sea route serves as a gateway for both trade and diplomacy, linking Ofir to more distant regions.

To the east, the kingdom shares a land frontier with the fragmented region of Skepimos, a loosely organized patchwork of independent states. Relations with Skepimos vary considerably by satrapy, ranging from commercial partnerships to intermittent border disputes. The land of

Nayar, where the country of Núchtetl is located, also borders Ofir to the east.

To the southwest, Ofir borders the powerful commercial nation of Zangvebar, with whom it shares deep historical ties through trade, alliance, and conflict. Several of Ofir's rivers flow into Zangvebari lands, forming natural corridors for migration, commerce, and, at times, invasion. One of these rivers leads southward toward the Amapaba Basin, making travel to this also-fragmented land relatively easy.

To the south, Ofir meets the borders of the Naphakadeizwe Empire, one of the most powerful military states in the Far South. While not always at odds, the frontier between the two has historically been marked by cycles of peace and proxy warfare.

Across the Sea of Opir, to the northeast, lie the lands of Hannu and Barsa. Due to prevailing sea currents and established trade routes, these nations are accessible from Ofir's coastal ports with relative ease, fostering regular contact.

Farther still to the north, one would reach the Western Coast of the Old Continent, where Nilfgaard and the Northern Realms stand—regions whose knowledge of Ofir remains limited and often shaped by distorted second-hand accounts.

Nevertheless, goods, stories, and even emissaries from Ofir occasionally find their way into the North and Nilfgaard's coastal cities, hinting at a broader—if distant—web of global interaction.

## Geography and Climate

Much like its people, Ofir is a nation of remarkable geographical and climatic diversity. Unlike Zerrikania—which is largely composed of steppes, scattered savannah, desert, and the microclimate of the canyon where most life concentrates—Ofir rivals even the Melukkan Peninsula in variety. Nearly every type of climate can be found within its borders, with the exception of northern or cold-weather biomes, which appear only in faint form at the highest altitudes.

The country's geography is equally varied and dramatic. Ofir is home to lush deciduous forests reminiscent of some of the more southern Nordling states like Cintra or Cidaris, durisilva Nilfgaardian woodlands, vast grasslands warmer yet comparable to those of Kilan-Tal, treacherous deserts such as Al-Harad and Nayar, and to the south, near the frontier with Zangvebar, subtropical jungles, open savannahs, and dense tropical rainforests teeming with exotic wildlife. This diversity is accompanied by mountain ranges, solitary peaks, rolling hills, deep valleys, wide basins, islands, lakes, peninsulas, rivers, and sheer gorges, creating a landscape that can shift dramatically within the span of a single satrapy.

This extraordinary richness of environments is the product of ancient volcanic activity combined with the tectonic movements of the Barso-Hannuan plate, which, together with the Zangvebarian and Nayarite plates, shaped much of the Far South of the Old Continent. Earthquakes and minor volcanic tremors are still recorded in some regions, serving as

reminders of the forces that carved Ofir's varied terrain.

The abundance of climates and landscapes has deeply influenced Ofieri culture(s) and pan-culture, diet, and economy. Mountain satrapies supply stone, minerals, and hardy livestock; river valleys produce grains and fruits in abundance; southern jungles provide rare woods, dyes, and medicinal plants; and coastal zones thrive on fishing, trade, and shipbuilding. Each region not only guards its resources, but also cultivates traditions tied closely to the land around it.

As such, local sayings about the richness of the land—like those of the merchant Dulla Kh'Amanni,—may not be as exaggerated as they seem.

## Demographics

The population of Ofir is estimated at approximately 15 million people. This is largely due to its favorable climate and relative peace. Most of the population growth is concentrated in urban areas, driven by the cultural perception derivated from centuries of conflict that cities offer greater protection in times of conflict compared to rural zones.

The average number of children per woman is four—a number so common that it has become a symbol of good luck in many regions. Variability depends on ethnic group and social status. Generally, the higher the status, the more children a family has, as they possess more resources to raise them adequately. Moreover, infant mortality drops significantly from 55–65% in rural and lower-income areas to 25–15% in urban and middle-to-upper classes.

Roughly 80% of the population belongs to various Ofieri ethnic groups. The remaining 20% consists of foreigners—primarily Nayarite peoples, followed by Zangvebarians, Hannuans, Welamusians, Skepimians, Naphakadeioi, Barsamese, Melukkanis, and to a lesser extent, Sundaleners and rare visitors from international trade routes such as Nordlings, Nilfgaardians, and southern Biathinians, who generally do not stay long.

### People

Unlike in the more homogeneous societies of the North or Nilfgaard, there is no single, clear definition of what it means to be an Ofieri. An Ofieri can be a Fanila, a Raamadi, or a member of any of the numerous minority ethnic groups that exist within the malliqdom.

As such, Ofieris range widely in appearance: from individuals who could easily be mistaken for Nordlings (with pale skin, fair hair, and light eyes) to those resembling stereotypical Melukkanis or even Zangvebarians, especially in the border region near Ofir's southern neighbor.

The common stereotype held by both Imperials and Nordlings—that of a man clad in exotic robes, with swarthy or olive-toned skin, selling wares in some bustling port—derives primarily from the Raamadi and Abnari peoples. These groups are the most active in foreign trade.

However, it is not unusual to occasionally find Fanila merchants or members of other minority groups engaging in the same pursuits abroad.

## Ethnic Groups

Having long been a vast region with a rich and complex history—characterized by the presence of fallen empires, kingdoms, tribes, and numerous other forms of social organization, all of which were eventually unified by the malliqs in the decades preceding the 1270s—the population of the Malliqdom (formerly the region) of Ofir is among the most diverse on the Old Continent. Only the peninsula of Melukka to the north surpasses it in variety.

Within Ofir's human population there exist approximately 277 distinct groups, originating from the many historical sources mentioned above. Among these, the most numerous—ranked in order from largest to smallest—are the Raamadi, the Fanila, and the Abnari.

The Fanila, characterized by their paler complexions, lighter eyes, and hair ranging from brown, to chestnut to ashen blonde, often view themselves as heirs of an older, almost mythical maritime lineage. Their long, poetic Fanila names are seen as proof of this heritage, echoing a past in which legend says (in opposition of what the Raamadi claim) they "*came from the sea*" and were mistaken for gods. Because of this, Fanila tend to cultivate an air of refinement, scholarship, and artistry, sometimes being accused by others of aloofness or elitism.

The Raamadi, with darker complexions, dark hair, and olive or swarthy tones, embody what outsiders usually picture when they think of Ofir. Their naming traditions are practical and affiliation-based, reflecting their prominence in trade, kinship networks, and clan politics. Within Ofir, they are often considered pragmatic, worldly, and resourceful. Raamadi merchants, envoys, and sailors are the faces most often encountered abroad, cementing their role as cultural representatives of Ofir to the outside world.

The Abnari, born of both (usually though not always) of Fanila and Raamadi lineages, embody the kingdom's fusion of traditions. With skin tones that range darker than the Fanila but lighter than many Raamadi, and with striking light-colored eyes, they stand out physically. Historically, they faced discrimination from both groups, which forced them to anchor their identity in ancestral pride through the Abnari naming system. Over centuries, this discrimination gave way to a peculiar prestige: Abnari names, invoking long lines of semi-deified ancestors, now serve as symbols of resilience and legitimacy. Still, Abnari families are often keenly aware of their liminal position—bridges between two worlds, but not always fully embraced by either.

All of these groups were united through a common lingua franca created primarily for trade: Ofieri, or Common Ofieri. Over time, this language became the foundation of a broader pan-civilization, forged out of the varied yet interconnected coexistence that characterized the centuries preceding the unification of the malliqdom.

## Tribalism and Unity

This pluralism, unlike in Melukka—where city-states, kingdoms, and empires remained fiercely

divided across the peninsula—gradually produced fewer and fewer issues of tribalism in Ofir. Over the centuries, cultures and identities fused together, aided by the unifying efforts of the previously mentioned malliqs.

## Notable Minority Groups in Ofir

Although the three mentioned ethnic groups dominate Ofir's demographic landscape, the kingdom is also home to numerous minority groups that contribute to its cultural and social mosaic. Among these, three stand out for their distinct identities and enduring influence: the Yavanci, the Mavili, and the Mücevherli.

### Yavanci

The term Yavanci is used in two senses. Broadly, it refers to any foreign-born individual who has been naturalized as Ofieri but lacks native ancestry. More narrowly, it designates an ethnic group descended from foreigners who settled in Ofir generations ago. Unlike the Abnari—who represent any fusion of lineages—the Yavanci often intermarry exclusively among themselves, preserving a separate identity across generations.

They are characterized by cultural hybridity, often retaining elements of their ancestral traditions while adapting them to Ofieri norms. This makes Yavanci communities visibly distinct, with surnames, accents, or customs that mark them as outsiders even within Ofir. While sometimes stereotyped as rootless, they also serve as cultural bridges to neighboring lands, making them valuable in trade, diplomacy, and mercenary service.

### Mavili

A Mavili merchant selling his goods in a coastal Nordling city

The Mavili trace their origins to a small tribal community once responsible for guiding caravans and merchants across dangerous terrain. Over time, they shifted from escorting travelers to establishing trade businesses of their own, learning from those they once guided. This gradual transformation elevated them into one of Ofir's most visible mercantile minorities.

Their name derives from the distinctive blue garments they wear, which are believed—according to Mavili custom—to bring good fortune in trade and life. Known for their boisterous character and sharp competitive instincts, the Mavili enjoy a reputation as both noisy and supremely competent merchants. An Ofieri proverb captures this reputation: "*If you wish to succeed in business, watch a Mavili.*"

Today, Mavili traders are found not only across Ofir's markets but also in ports as distant as Novigrad and Cintra city. Their fabrics, particularly indigo-dyed textiles, are prized exports throughout the Western Coast and beyond.

### Mücevherli

The Mücevherli, often called Zewherli, are one of the most culturally distinctive minorities in Ofir. They are renowned for their craftsmanship in jewelry, adorned with intricate non-magical glyphs and runes. Their name, meaning *"the Jeweled Ones,"* reflects both their artistry and their reputation as trendsetters in luxury goods. Mücevherli women in particular are credited with shaping courtly fashion across Ofir's urban centers.

Religiously, the Mücevherli are associated with the introduction of monotheistic beliefs into a certain region of Ofir, worshipping a deity known as Kanyak *("The Source")*, Kolmeh-ol *("The First Word")*, among other epithets. Some scholars credit them with inspiring both the religion and art practice by the runewrights; however, Mücevherli themselves insist that runewrights corrupted their beliefs, which forbade the extraction of magical power from the runes and glyphs. This theological dispute has fostered tensions between Mücevherli communities and the guilds/clerical brotherhoods of runewrights.

## Names in Ofir

Ofir is home to a wide variety of ethnic groups, and consequently, a wide range of naming traditions and conventions. Despite this diversity, most follow the broad patterns established by the three major ethnic groups that dominate the kingdom. These three models—Fanila, Raamadi, and Abnari—not only shape personal identity, but also serve as markers of social belonging, regional origin, and ancestral pride.

### Fanila (Titular Names)

Fanila names are long, epithet-like constructions that evoke an idea, event, or trait associated with the person at the time of their birth. They often carry symbolic meaning, drawing on natural phenomena, virtues, or auspicious omens. A single Fanila name may include references to sun, wind, rivers, or traits such as wisdom, strength, or peace.

Despite their length, these names also contain both the paternal and maternal surnames, making them a comprehensive reflection of personal, familial, and cultural identity. Because Ofir is linguistically diverse, Fanila names frequently vary in meaning depending on the dialect spoken in the region where the bearer was born.

In everyday life, however, a shortened version is almost always used. This abbreviated form typically merges the paternal and maternal surnames into a single unit, producing a more practical name for conversation and correspondence. The full version, by contrast, is reserved for formal documents, ceremonial occasions, or public oratory.

#### Examples of Fanila Names

- Kurus Akram Ziar Ur Rehman Badawi Sova *("The Radiance of the Sun, Bringer of Peace")*
    - Kurus – Dry
    - Akram – Shiny
        - Kurus + Akram = Radiance, the Radiance

    - Ziar Ur Rehman – Of the Sun
    - Badawi – Wind, bring, bringer
    - Sova – Peace

- **Everyday life name**: *Kurus Akram Badava*.
- **Surnames**: Badawi (paternal) + Sova (maternal)

- Nibras Ir Badawi Qamar *("The Gale that Sweeps the Dunes")*
    - Nibras – Gale, the Gale
    - Ir — that
    - Badawi – Wind, sweeping
    - Qamar – Dunes, the dunes

- **Everyday life name**: Nibras Badamar or Nibras Badawi Qamar
- **Surnames**: Badawi (paternal) + Qamar (maternal)

- Nelea Okyanus Ziar Ur Sova İncisi *("The Beautiful Pearl of the Peaceful Ocean")*
    - Nelea — Beautiful, something beautiful
    - Okyanus — Pearl
        - Ziar Ur Sova — Of the peace/ of the peaceful
    - Incisi — Ocean.

- **Everyday life name**: Nelea Okyanus Sovinci.
- **Surnames**: Sova (paternal) + Incisi (maternal)

- Al-Kan Ziar Ur Beyaz Buluti *("The Red Blood of the White Clouds")*
    - Al — Red
    - Kan — Blood
        - Ziar Ur Beyaz— Of the White
    - Buluti— Clouds

- **Everyday life name**: Al-Kan Beyaz Buluti or Al-Kan Beyauti.
- **Surnames**: Beyaz (Paternal) + Buluti (Maternal)

- Galip Ziar Ur Yeni Kan *("The Succesor of the New Blood")*
    - Galip — Succesor, the Succesor
        - Ziar Ur Yeni — Of the New
    - Kan — Blood

- **Everyday life name**: Galip Beyaz Kan
- **Surnames**: Beyaz (paternal) + Buliti (maternal)

## Raamadi (Affiliative Names)

Raamadi names resemble naming conventions common to other cultures of the Old Continent. Their structure is based on affiliation, linking the individual to their immediate kin, clan, or place of origin.

This system uses markers such as "*son/daughter of,*" "*of the family/clan,*" "*kin of,*" or "*born in.*" As such, Raamadi names function as practical identifiers, situating a person in their familial or social context without the poetic elaboration of Fanila names.

### Examples of Raamadi Names

- Radeyah Aibnat Zaira – *Radeyah, daughter of Zaira*
- Alí Aibn Aikzu – *Alí, son of Aikzu*
- Dulla Kh'Amanni – *Dulla, of the Amanni clan*
- Hamal ogn Dangbahli – *Hamal, born in/of Dangbahl*
- Matta Hu'uri – *Matta, kin of Uri*
- Saer Qu'an – *Saer, owned by An* (name of a famous tiger)
- Tarek ogn Qashmiri – *Tarek, born in/of Qashmir*
- Yasira Aibnat Halimeh – *Yasira, daughter of Halimeh*
- Ibrahim Kh'Azadi – *Ibrahim, of the Azadi clan*
- Yamina Aibnat Huda – *Yamina, daughter of Huda*.
- Qasim Aibn Rashid – *Qasim, son of Rashid*.
- Tamar Kh'Azbari – *Tamar, of the Azbari clan*.
- Jalel ogn Daghuri – *Jalel, born in/of Daghur*.
- Rafiq Hu'Asmar – *Rafiq, kin of Asmar*.

## Abnari (Ancestral Pride Names)

The Abnari system expands upon the Raamadi model by replacing immediate kinship references with the names of the most revered ancestors in a family line. These ancestors—often warriors, sages, heroes, scholars, rulers, or saints—are invoked as semi-deified figures whose memory confers prestige upon their descendants.

The principle of Abnari naming is cumulative: if a living descendant achieves deeds equal to—or greater than—those of a celebrated ancestor, their name may be added to the chain. This practice is extremely rare, however, since the feats attributed to ancestors are typically legendary in scope and difficult to replicate.

As a result, Abnari names usually extend no further than three or four elements, with each segment joined by connectors *(Tor, Tur, Atasi, etc.)* indicating generational relationships *("son of," "grandson of," "ancestor of")*. Abnari names are most common among noble families, warrior lineages, and priestly castes, where memory of ancestry is tightly linked to legitimacy and social standing.

### Examples of Abnari Names

- Yusuf Tor Mehmed Aibn Süleyman Tur Mustafad Atasi Abdülün *("Yusuf, grandson of Mehmed, son of Suleiman, great-grandson of Mustafad, ancestor of Abdul")*
- Layla Atasi Imrahil Tur Khaldun *("Layla, descendant of Imrahil, great-granddaughter of Khaldun")*
- Hassan Tor Idris Tur Salman Atasi Harun *("Hassan, grandson of Idris, son of Salman, descendant of Harun")*
- Zahra Atasi Nura Tur Malikah *("Zahra, descendant of Nura, great-granddaughter of Malikah")*
- Hakeem Tor Idris Tur Khalaf Atasi Yunus *("Hakeem, grandson of Idris, son of Khalaf, ancestor of Yunus")*
- Mariam Atasi Shamsa Tur Qadira *("Mariam, descendant of Shamsa, great-granddaughter of Qadira")*
- Sulayman Tor Daoud Tur Jahlil Atasi Basim *("Sulayman, grandson of Daoud, son of Jahlil, ancestor of Basim")*

Besides the previously mentioned, a less common fourth variation also exists, blending elements of both the Abnari and Raamadi systems. These hybrid names combine ancestral pride with affiliative markers, creating a layered structure that situates an individual both within their immediate kinship network and their long ancestral line.

Such names are far less popular than the three principal types, as they are often considered cumbersome or ostentatious. Nevertheless, they appear occasionally among noble or powerful merchant families eager to display both lineage and affiliation simultaneously.

### Example of a hybrid Abnari–Raamadi name

- Kareem Aibn Nasir Kh'Ramaadi ogn Assar Alnader *("Kareem, son of Nasir, of the Raamadi clan, born in/of Assar Alnader")*
- Faris Aibn Jamil Kh'Zahran Tor Cam *("Faris, son of Jamil, of the Zahran clan, grandson of Cam")*
- Zahra Aibnat Layla Kh'Badr ogn Yashiri *("Zahra, daughter of Layla, of the Badr clan, born in/of Yashir")*
- Omar Aibn Tariq Tur Jazeer ogn Fahriyai *("Omar, son of Tariq, great-grandson of Jazeer, from Fahriya")*

### Origin of Fanila and Abnari Naming Customs

Fanila names are often described as a form of oral poetry, reflecting the lyrical and symbolic traditions of the group from which they originate. The Fanila people as mentioned before are characterized by pale-olive to swarthy skin tones, light-colored eyes ranging from blue and green to hazel, and hair spanning the spectrum from deep brown to chestnut, ginger, and even ashen blonde.

According to a popular—if somewhat mocking—legend preserved among the Raamadi, the Fanila were once outsiders who came from the sea in distant times. They allegedly sought to dominate Ofir by presenting themselves as divine beings before the common folk. Their long, poetic names, rich in imagery and grandeur, are sometimes interpreted as echoes of this mythic origin.

By contrast, the Abnari, a group of more mixed background, adopted ancestral pride names as a response to discrimination they faced from both the Fanila and the Raamadi. In invoking

illustrious forebears, Abnari names became a means of asserting dignity and legitimacy within Ofir's complex social fabric.

### Example of Common Male Ofieri Names

Abbas, Abdul, Abdülhamid, Abdülmecid, Abdülvehhâb, Açina, Adurnarseh, Ahmed, Alaeddin, Ali, Amir, Anwar, Arbaxes, Araxa, Ariabignes, Ariarathes, Aršāma, Artabānu, Artavardiya, Arvantapātah, Aruša, Aspačanā, Astrugo, Āturpāt, Auramazda, Bagabigna, Bagabuxša, Bagacithra, Bagapātah, Bagavazdā, Bahaeddin, Bardia, Bardiya, Bayezid, Bigthan, Bechor, Bedreddin, Beşer, Burhaneddin, Bonastruc, Bonfat, Celaleddin, Cemaleddin, Ciro, Engin, Evliya, Fahreddin, Farid, Feyhaman, Hakeem, Hassan, Hüsameddin, Gento, Güngör, Ibrahim, Ircano, Iskandar, İzzeddin, Jalal, Jamal, Karim, Khalid, Mahmoud, Maliki, Marwan, Mustafa, Necmeddin, Nibras, Nissim, Omar, Qasim, Pertev, Perviz, Rafiq, Rashid, Rewani, Şemseddin, Şerafeddin, Seyfeddin, Şirmerd, Sukule, Samir, Tariq, Tevhid, Vasib, Yasin, Yusuf, Zahir

### Examples of Common Female Ofieri Names

Adilşah, Afitab, Aliafer, Aljohar, Aaliyah, Altina, Andelib, Amira, Aşubcan, Atiyetullah, Aynışah, Aynülhayat, Ayşe, Bedrifelek, Belagat, Bellika, Benefşe, Bezmiâlem, Bezmiara, Binnaz, Bülbül, Cadin, Cameria, Canaziz, Canfeda, Çeşmidilber, Çeşmisiyah, Ceylanyar, Darya, Devletşah, Dilaşub, Dilfirib, Dilhayat, Dilpesend, Durpaşa, Dürriaden, Dürrinev, Düzdidil, Edadil, Emetullah, Emsalinur, Erhondu, Evranaki, Fatma, Fatima, Feleknaz, Ferahşad, Feryal, Filizten, Gevherhan, Gevheri, Gevherimüluk, Gevherriz, Gülaçmaz, Gülahmer, Gülcemal, Gülçiçek, Gülefşan, Gülfem, Gülnuş, Gülpaşa, Gülruh, Gülsima, Gülüstü, Hayranidil, Hatice, Hiren, Hadiya, Halimeh, Hana, Hibetullah, Hiristiniye, Hoşyar, Hüma, Hümaşah ,Hüsnüşah, Huzaima, İnşirah, Jamila, Kleret, Layla, Leila, Malika, Mariam, Nadia, Naait, Nura, Nurshah, Radeyah, Rania, Şahi, Samira, Selçuk, Yasira, Yasmin, Zahra, Zaynab

### Example of Common Gender-Neutral Ofieri Names

Abeth, Adar, Adin, Adior, Ady, Afek, Ahva, Alemşah, Amior, Anog, Arioch, Asif, Cahan, Dolev, Manü, Maraal, Mülayim, Nevres, Nosherwan, Piyale, Şah, Sandauka, Şehsuvar, Siyavuş, İlaldı

## Economy

Due to its sheer size and internal diversity, Ofir is a largely self-sufficient country, with the majority of its commerce being domestic in nature. External trade is typically driven by surplus production, which motivates Ofieri merchants to travel to distant lands in search of profitable markets.

These merchants reach faraway destinations by land caravans and seafaring vessels, bringing Ofieri goods to the nearby lands of Barsa, Hannu, and Melukka; to Nilfgaard and the Northern Realms; and, more remotely for the Ofieris, to Zerrikania, the various polities that comprise Nayar, the Sundalaic Archipelago, and the southernmost reaches of the Bia Thin region.

As a result, Ofieris compete in many international markets against rival traders. The only major exception is the spice trade: Ofir either reserves its homegrown spices for internal

consumption or imports those it cannot cultivate from Melukka and Zerrikania. A particularly notable case of commercial rivalry occurs in the North, with merchants from Kilan-Tal—erroneously referred to by many Nordlings as Haakland—who also specialize in silk fabrics. Ofieri silk traders often offer prices that match or narrowly undercut those of their Kilanti counterparts. In such cases, it is often the famed charisma of Ofieri merchants that tips the scales in their favor.

The Grand Bazaar in Manisa

Typical Ofieri exports include: decorated weapons, such as daggers, swords, shields, large knives, and similar items, silk and exotic animal-skin garments, exotic animal pelts, specialty oils and vinegars, such as those made from pineapple or honey, select foods capable of surviving long journeys, such as dried fruits or some Ofieri desserts, perfumes, taxidermied exotic animals, raw silk, painted or engraved ceramics and vessels, fine jewelry and precious stones, such as sultanite, elaborately crafted carpets and tapestries, paintings in distinctive Ofieri styles.

In addition to goods, services are also a notable Ofieri export—most prominently, those of the runewrights, whose exotic appearance and mysterious techniques fascinate foreign markets. Their mastery of rune and glyph inscription often rivals or surpasses that of Northern artificers and their equivalents elsewhere in the world.

Other occasional services include the preparation of traditional Ofieri cuisine, the performance of Ofieri music, or similar spectacles—usually offered by merchants who, having sold most of their wares, find themselves stranded abroad due to weather or seasonal constraints and must rely on their cultural talents to sustain themselves or generate additional income.

Ofir is also known for its domesticated exotic animals, which are frequently sold abroad. These include: southern eagle breeds, big cats, such as tigers, ligers, tigons, leopodons, and liligers, unique Ofieri dog breeds, large ferret species, cobras, large lizards, tortoises, and even elephants.

Horses, by contrast, are rarely sold, as they are considered sacred animals in Ofir, and due to the high mortality rate of horses during sea voyages.

Though slavery has been officially abolished in Ofir, there have been rare instances where people have been sold abroad—either through illicit dealings or as part of mercenary arrangements. One particularly well-known case involves elephants and a unit of elite soldiers known as “The Immortals”, who were sold as mercenary forces to the Kingdom of Redania during the Third Northern War, where they fought against Nilfgaardian troops.

As mentioned earlier, spices are rarely exported, as Ofir cannot effectively compete in this already saturated market, dominated by Melukka and Zerrikania. However, there are

documented cases in which Ofieri traders have made exceptions, offering spices on the international market in limited or opportunistic circumstances—such as when new combinations or recipes are created and sold before their commercial rivals can replicate them.

## Government

The government of Ofir is broadly feudal in structure and partially decentralized, shaped by its complex history prior to unification. Many of its constituent regions—either satrapies or former vassal states—formally retain a degree of independence, though in practice they recognize the malliq as their sovereign.

Regarding the satrapies, these are territories that were fully conquered and subsequently reorganized into their current administrative forms. Unlike the vassal states, which submitted through treaties, pyrric victories in wars, or alliances, satrapies were incorporated as semi-autonomous provinces—part of a strategic effort to minimize unrest by acknowledging their distinct historical identities. Many of them were, like the vassal states, once independent nations themselves: fallen empires, city-states, tribal confederacies, sultanates, and other former polities. Their conquest was often driven by the key geographic or strategic roles they played in forging a strong and unified Ofir.

From time to time, various malliqs have attempted to centralize power in an effort to "strengthen the nation." These attempts have met with mixed results, to put it mildly. As a consequence, Ofir has retained a loosely confederated structure ever since its unification—never fully centralized, yet held together by shared traditions, diplomatic interdependence, and a common pan-cultural identity.

### Law and Governance

In Ofir, the legal system is divided into six distinct categories: General Laws, Lesser Laws, Greater Laws, Regional Laws, Ayani Laws, and Popular Laws.

General Laws are edicts issued directly by the malliq. These apply across the entire nation but are, as the name implies, general in scope—typically addressing matters of national importance such as taxation, military conscription, or foreign policy. The malliq may also issue Lesser Laws, which apply exclusively to the capital and its surrounding satrapy, regardless of the satrap's approval.

Greater Laws are decrees enacted by the satraps, functioning similarly to General Laws but limited in jurisdiction to their respective satrapies. These may cover economic policy, regional security, trade regulations, and other matters of broad but subnational relevance.

Regional Laws are enacted by the bajahs, targeting their respective regions within a satrapy. These laws often reflect local customs, geography, and demographic realities, and are typically

more detailed than the broader Greater and General Laws.

Ayani Laws are established by the ayans within their ayanies. These typically address local taxation, civic ordinances, or the organization of municipal militias and law enforcement groups within each ayani. They are the equivalent of municipal laws in other parts of the world.

Popular Laws are introduced by begs in their begias, whose authority generally extends across two or three neighboring towns. These laws are the equivalent of local ordinances elsewhere and are often shaped by direct community consensus.

All laws are formally subordinate to those above them in the hierarchy. However, in practice, each ruling authority typically respects the autonomy of others within their domain.

The judicial system mirrors this hierarchy: each ruler also acts as judge within their jurisdiction. If a case exceeds their authority, it is passed up to the next tier—eventually reaching the malliq if needed. In situations where even the malliq cannot resolve a dispute alone, a special court is convened, composed of one Popular Judge and one Aristocratic Judge, who deliberate together to reach a balanced resolution.

## Aristocracy of Ofir

(From highest to lowest rank, not counting local aristocracies of satrapies or vassal states)

1. Malliq – King.
2. Malliqa – Queen.
3. Güstarafar — literally, "Supreme or High Fanatic", the equivalent of a grandmaster/leader/spymaster among the Tarafari.
4. Shahmalliq - Regent King, translated literally as "external king".
5. Shahmalliqa - Regent Queen, translated literally as "external queen".
6. Shah - Title used to refer to foreign rulers that are visiting the royal court.
7. Keyshah – Vassal King translated more faithfully as "submitted foreign ruler".
8. Mallsiw -Supreme Commander of the Malliq forces. Translated literally as "leader of the army".
9. Sehaibn – Prince, son of the Malliq.
10. Llattaibnat – Princess, daughter of the Malliq.
11. Dragere - Royal Translator.
12. Okkūlli - Royal Scribe/Chronicler/Historian.
13. Shahaibn /Shahaibnat - Prince/princess of a external king.
14. Keshaibn/Keshaibnat - Prince/princess of a vassal king.
15. Cavussi – Most Loyal Royal Messenger.
16. Mekher - Equivalent of the title of archmage in the Northern Kingdoms and the Nilfgaardian Empire.
17. Mekhera - Female equivalent of the Mekher.
18. Hatun – Woman of power; royal advisor and right hand of the Malliq. Can be, like in the Northern Kingdoms, a sorceress. If is acting along a previously present Han before her,

it can be the "left hand" of the Malliq.

19. Han – Male equivalent of Hatun. Can be, like in the Northern Kingdoms, a sorcerer. If is acting along a previously present Hatun before him, it can be the "left hand" of the Malliq.
20. Kativr – Secretary or assistant to the Han/Hatun.
21. Güspoivr – High Priest of one of the various Ofieri faiths.
22. Ikvall – Favored male concubine.
23. Ikvalla – Favored female concubine.
24. Cariya – Concubine (female).
25. Carîy - Concubine (male).
26. Pasha – High-ranking diplomat (as mentioned prior, they can also be administrators of distant territories colony or province-like, the eyalets)
27. Shahpasha — Foreign High-ranking diplomat.
28. Satrap – Regional governor.
29. Bajah – Provincial governor.
30. Ayan – Municipal governor.
31. Beg – Equivalent to a mayor of two to three towns.
32. Aghahöc — Great Master of X thing.
33. Aghahöca — Great Mistress of X thing.
34. Agehehöc — Great Master in various disciplines.
35. Höc – Notable or great respected teacher, usually a tutor of a noble or nobles.
36. Höca — Female equivalent of the Höc.
37. Agha – Equivalent to Lord or Hidalgo in some Nordling countries; granted to respected commoners.
38. Ghazi – National hero.
39. Cellev – Equivalent to knight in countries like Nilfgaard or the Northern Kingdoms.
40. Effendi – Honorific for foreign guests of non-noble birth who serve their country in some official capacity but they aren't diplomats.

# History

## Legendary Origin

In addition to advanced areas, Ofir includes primitive tribes that still recount bygone eras through tales. One such myth tells of a time when the sky and steppe fell in love and gave birth to the first mare. This mare, seeing how weak humans were and how they fell prey to dangers, began to nurse them. They fed on her milk until they grew strong enough to saddle her and became warriors. This is why the Ofiri value horses highly, calling them *"the noblest among all beasts."*

## Ancient Pre-human Times (4000 B.R — 1240s B.R)

The first inhabitants of Ofir were, as in many other places, non-humans. In Ofir's case—just as would later happen with the human ethnic diversity—these came from multiple races.

However, non-human times were not marked by peace and harmony, as some races such as

the elves often portray them in lands from which they were later displaced. Instead, they were times of chaos and slaughter.

Goblinoid tokoloshea, strigiform impunduloi—both hailing from the south—and other races now lost to history, fought for dominance in long tribal wars. In time, the proto-states they built collapsed, reducing these once-promising civilizations into mere shadows of their former selves—as in the case of the tokoloshea and impunduloi—or erasing them entirely, as happened to the rest.

Thus, true civilization would only arrive with the coming of the vrans, the vrani—the lizardfolk—who, expanding from the east, established at least part of their civilization along the frontier between the lands of Nayar and what is now Ofir.

Although technically the first civilization to emerge in Ofir was that of the poleviks—the so-called, and pejoratively nicknamed, "green-bearded dwarves" by the Nordlings—these subspecies of dwarves originated from Barsa, where they had already established a thriving civilization. From there, the poleviks set up a series of coastal mining colonies across Ofir, extracting resources to support their motherland.

It is believed that the gnomes, or at least gnomoids, may have appeared during this period as well, given their close relationship with the dwarves and the presence of Dumdanial—a mine built upon a sanctuary belonging to the later-appearing Aen Nílfe elves. In human times, Dumdanial would become the site of a magical academy. Its name is also thought to echo Domdaniel, the legendary world—or place within a world, accounts differ—from which the gnomes are said to have originated.

The polevik colonies, however, would not endure. By the time the Aen Nílfe arrived, these coastal settlements had already fallen into ruin—some claim due to the complete depletion of resources, others due to wars against the vrani in the east for further extraction grounds. In later centuries, several human cities would rise atop their remnants.

## The Elven Era (1240s B.R -230s B.R)

The next civilization to emerge would be that of the elves. However, not the Aen Nílfe—the so-called "Black Seidhes" in the North—for they would take longer to arrive. Rather, it was the nomadic Aen Taoide, the People of the Tide, who came first. Taking advantage of the riches found in what would one day become Ofir—much like the poleviks before them—they established settlements (in their case, semi-nomadic coastal cities) from which they organized the extraction of land resources before diving once more into the seas of the world (and beyond, into the seas of other worlds) to trade with the countless races of the multiverse.

This pattern would continue until the First Conjunction of the Spheres closed the Ard Gaeths, bringing about a radical change in their way of life.

Later, the Aen Nílfe would appear, giving rise to their Golden Empire, which would stretch from

the Lower Alba (present-day Nilfgaardian capital region) all the way to Zangvebar. They would go on to establish numerous colonies and other structures across Ofir—some entirely new, others built upon the ruins of the poleviks or the semi-nomadic cities of their oceanic kin. Most of these were located in the east, believed to be the most prosperous region at the time. It is thought that Dumdanial, in its function as a sanctuary, dates back to this era—its original name now lost to the annals of time.

Yet, unlike the Seidhe civilization in the North, the Nílfe civilization—though their empire would eventually fall (as all empires do)—survived, albeit in city-states. And by the time humans appeared in the 230s B.R. (Before the Resurrection), their name could still be heard in the east of the region, echoing through the early centuries of a young and pre-unified Ofir.

It is believed that around this time, the Aen Fomuire—the People of the Undersea—began to appear in semi-historical and semi-mythological records from early human sources. Not as the elves they were, but rather as deep-sea monsters emerging from the ocean to raid the coasts of Ofir and other regions of the Far South.

## Early Human Period (230s B.R — 300s A.R)

It is unknown who exactly were the first humans to settle in Ofir. Some archaeologists and ethnologists believe they may have been among the more minor and now-isolated ethnic groups, given that many of these groups remained tribal even at the time of unification—but this remains uncertain.

The earliest reliable records point to the Bayadi, who are said to have founded the first organized state in the region: the Sultanate of Badyah. It is believed that the discovery of sultanite also dates back to this era.

Later came the ancestors of the present-day Raamadi, known back then as the Ophari (Old Ophari: *The Ashen Gray*). They would go on to found the second major state in the region—and the first Malliqdom: the Malliqdom of Misraq, in the east. Over time, they expanded their influence westward, gradually absorbing the various tribes they encountered.

Eventually, they reached the borders of Badyah. The Bayadi resisted fiercely, but the Ophari had by then mastered the use of iron—something that the bronze weapons of the Bayadi could not withstand.

Once the conflict with the Bayadi ended, the Ophari renamed their new nation Ophir (derived from an old root word for earth or soil), a kingdom that spanned the provinces of Misraq, Alnafis and Zayina, and the former Sultanate of Badyah. Over generations, the name Ophir naturally evolved into Opir, and later, Ofir.

The realm was ruled by a king—referred to as Malliq in their tongue. The first of these kings was Zyjani kh'Ophari ogn Alsamad (Zyjani of the Ophari Clan of/born in Alsamad), who named the city of Harsakun as the capital.

Thus, the first Ofir—originally Ophir—was born.

## The Arrival of the Fanila (300s A.R — 670s A.R)

However, the era of Ophir would not last forever. After centuries of relative peace and prosperity, the kingdom came under increasing pressure from two fronts: the Fanila in the north and the Oshan Empire in the south.

The Oshanti, ironically, succeeded where the Ophari once had—by wielding superior weapons. Just as the Ophari had triumphed over the bronze-armed Bayadi thanks to their iron, the Oshanti now came with steel, which the Ophari could not match.

Meanwhile, from somewhere in the north—some speculate from the actual Nilfgaardian province of Etolia—came the Fanila, a people who wielded something even more disruptive: magic. At that time, magical practice among the Ophari was still rudimentary and largely undeveloped, giving the Fanila a decisive advantage.

Thus, the Malliqdom of Ophir was gradually carved apart from both ends. In the south, it was absorbed into new Oshanti provinces, while in the north, the Fanila established a number of new nations—each with their own systems of government, some heavily influenced by local traditions from the different tribes absorbed by the Ophari Malliqdom back then, others entirely alien. These included magocracies, shanates, and other varied political structures.

In time, the Ophari Malliqdom ceased to exist, leaving behind only fragments—linguistic, cultural, and architectural—scattered across the lands once united under its banner, and beyond, thanks to the later influence that would have their succesors.

## A Divided Land (670s A.R — 770s A.R)

However, the Fanila states and the Oshan Empire soon discovered—though not until it was too late—that each lacked certain vital resources possessed by the other. This disparity led to a series of conflicts between them. Yet none of these wars brought decisive victory. Instead, they resulted in stalemates, attrition, and widespread exhaustion.

Eventually, peace emerged—not from diplomacy, but from necessity. And with peace came trade.

In time, this exchange of goods gave birth to something greater: a shared language. Rooted in the Ophari tongue, and heavily influenced by the many languages of the region—including the languages of the absorbed tribes under the original Ophari state, the new Fanila languages born of the mix between the original Fanila language and those of the local populations, and even the Oshanti Common—a pidgin was born. Initially a simple tool for commerce and military communication, it gradually evolved into a creole, and eventually into a full-fledged hybrid language.

This was the Ophari Common or Neo-Ophari.

Over generations, it further evolved into Old Ofieri, then Middle Ofieri, and finally into the Modern Ofieri or Ofieri Common spoken today, and thus, the first seeds of a future united Ofir were planted.

## A Mosaic of Nations (870s A.R — 1070s A.R)

As happened with the Imperium along the Western Coast of the Old Continent, the Golden Empire, and even the distant Imperial Bia Thin of the Far East, the Oshan Empire ultimately fell.

Its collapse came not from a single cause, but from many—yet the division of the empire between North and South Oshan proved to be key. What remained was but a hollow shell—an empire in name only.

This power vacuum was felt not only in the south—where, centuries later, South Oshan itself was reduced to its minimum extent, surviving as mentioned prior, an empire only in name—but especially in the newer northern territories, which were rapidly lost by their northern twin. These lands—those lying in what would one day become modern-day Ofir—once tethered by the might of Oshan, splintered.

From their fragments rose a mosaic of nations, shaped by the diverse ethnic groups that had once been subjects of the Oshanti imperial yoke.

And many of these new states, influenced by the extinct empire aspired not only with surviving but with greatness: thus, mighty kingdoms, vast sultanates, ambitious new empires, and other forms of rule now lost to history were born. Each sought to carve its place in the region, giving rise to shifting alliances, ephemeral dynasties, and centuries of fractured sovereignty.

Yet even amidst this chaos, unification slowly brewed.

Of all the entities that survived this tumultuous age, only a handful of the now ancient Fanila states remained—and even they would not endure for long.

One by one, these lands were drawn into the orbit of a rising force: the magocracy-turned-empire of Mizropir (Middle Mizripian: *"Empire of the Eastern Land" or "the Vast Eastern Land"*). Over time, Mizropir came to be known simply as East Opir or Opir in Middle Ofieri, having transformed from a humble polity that had resisted the passage of time into an imperial powerhouse, extending its reach across the territories once held by the Fanila states and beyond—though it never fully unified the land of Ofir.

In its waning days, East Opir—by then reduced to a mere city-state—was referred to simply as East Ofir in Ofieri Common, its name a reference to its geographic position and a distant echo of a legacy it could no longer uphold. Like Oshan before it, it too became a hollow shell.

## The Age of a Thousand Malliqs (1070s A.R — 1170s A.R)

As the chaos of fractured sovereignty dragged on, most of the newly formed states would

eventually collapse—whether through war, internal unrest, or simple exhaustion. Only a handful endured, while others gave rise to successor states that, at last, brought some measure of stability to the region.

Whether by shared weariness, resource depletion, or growing parity among rivals, the once-volatile mosaic of nations began to settle. This equilibrium ushered in what came to be known as the Age of a Thousand Malliqs, or more poetically, the Age of a Thousand Kings.

During this era, Ofir still was not one land, but a dense constellation of small polities. Most of these were malliqdoms—ruled by kings or queens—drawing inspiration from the now-ancient and heavily mythologized Ophari state. Though minor in scale, these realms were nearly equal in strength, each one vying to become the next great power.

Amidst this delicate balance, the once-mighty Empire of Mizropir slid steadily into decline. Year after year, it ceded more and more territory to the emergent malliqdoms. And thus, as previously stated, the empire was ultimately reduced to little more than a city-state—its grandeur lost, its dominion undone.

## The Unification Wars (1170s A.R — August of 1254 A.R)

By the late 12th and early 13th centuries, a new chapter began in the fractured lands of Ofir: the Unification Wars.

This transformative period was ignited by Malliq Salim I the Great of House Badawi, ruler of the malliqdom of Wāmar. In his youth, Salim had studied abroad for a brief time in a rising foreign power—the then-nascent Nilfgaardian Empire. There, he witnessed firsthand the growing threat that loomed in the lands north of Ofir.

Alarmed by what he foresaw as an inevitable Nilfgaardian expansion across the seas, as well inspired by the ancient Ophari malliqdom, Salim resolved to unite Ofir under a single banner. "*A land divided is a land already conquered,*" he reportedly once said.

Guided by this conviction, he launched a bold campaign of conquest aimed at unifying the territories that had once belonged to the fallen Oshan Empire—and, eventually, pushing beyond them until all of Ofir was under his dominion. Ironically, the Nilfgaardian threat never materialized in Ofir, as the empire turned its attention northward instead, conquering closer neighbors along the Western Coast. Yet Salim, unaware of this shift in imperial focus, pressed on with his mission.

His dream, however, would not be realized in his lifetime. It was his son, Nibras Ir Badawi Qamar, who completed the final phase of the campaign after Salim's death. Once the former Oshan territories had been stabilized, Nibras launched the next phase of expansion against the beyond territories—culminating in the annexation of East Ofir in August of 1254 A.R.

This momentous event marked both the end of the Unification Wars and the birth of a unified Ofir—the Ofir known today.

## The Great Razing (1185–1187 A.R)

In the late 12th century—nearly two decades after the beginning of the Unification Wars—a new threat descended upon the fractured lands of Ofir. Yustianna an Craite and her crew, hailing from the distant isles of Skellige, brought with them the ruthless raiding culture of their homeland. For two long years, they pillaged the coasts of both Ofir and Zangvebar, leaving fire and ruin in their wake.

Their fury fell most heavily upon Mizropir, whose wealth made it a prime target. Entire cities and towns were sacked, trade routes disrupted, and the empire's already strained resources further depleted. The devastation Yustianna inflicted became yet another factor hastening Mizropir's decline. Though some members of her crew abandoned piracy—seduced by the luxuries of Mizropir's royal court and joining its guard—their service was not enough to repair the damage already done.

Among those who defected was the man who would later father Nelea, the last ruler of East Ofir, with Mizropir's empress.

Yet the Great Razing was not without its twisted fortune. Yustianna's destruction weakened Mizropir, the other Ofieri coastal states, and even some inland territories whose navigable rivers carried Ofir's trade, so profoundly that Salim I's later campaigns of conquest found fertile ground for victory.

At last, laden with an immense—and later legendary—hoard of plunder, Yustianna and her surviving crew sailed back to Skellige. Fearing theft by outsiders or rival clans, they hid their treasure. Over time, the location of this immense fortune was lost, and the treasure of Yustianna an Craite passed into legend, with countless Skelligers perishing in futile quests to uncover its resting place.

Yustianna and her crew raiding a Ofieri or Zangvebarian coast

For most Ofieris and Zangvebarians, specially the chroniclers and common folk who survived the raids, Yustianna became known as the Great Blue Demon—a figure cloaked in azure garments, a being not born of the semi-mythical Aen Fomuire who disguised as monsters to raid the Far South coasts in the distant past but equal to them in terror and deed. To the common folk, she was a sea-fiend come ashore, a scourge sent by the gods to punish their people for countless, ever-shifting sins—depending on which priest one asked.

To Salim, however, Yustianna was something else entirely: like a controlled blaze that devastates in the moment but enriches the soil thereafter. Unchecked, she was deadly and ruinous. But in hindsight, her destruction was a grim necessity—an inferno that cleared the ground for Ofir's eventual unification.

## The Apotheosis of Yustianna an Craite

In Ofir and Zangvebar, Yustianna's name—inevitably—endured in infamy. To the fishermen along the coasts of the Al-Harad desert, to the traders of Manisa, and to the peasants of Mizropir's burned hinterlands, she was remembered only as death given shape: a blonde woman with piercing blue eyes. Cloaked in her azure garments, she was said as mentioned before to have risen from the sea like the Aen Fomuire of old—though not of their blood, equal to them in terror and cruelty. Priests, eager to make sense of the devastation, painted her raids as divine punishment. Their sermons shifted with the winds of the age: some claimed she had been sent to scourge the people for their pride, others for their neglect of the gods, and still others for sins unnamed but no less real in the minds of the fearful. For generations, great-grandmothers, grandmothers, and mothers invoked her name to frighten unruly children into obedience. Sailors, too, whispered prayers to the sea gods, begging never again to glimpse her shadow upon the waves.

Yet across the seas, in Skellige, the very same woman was exalted. Among her clan she was Yustianna *the Golden One* and Yustianna *the She-Dragon*—names born of her rare blond hair among the typically red-haired members of her clan and the wealth she brought home. To them she was the an Craite who had sailed farther than any before her, plundering empires in lands so distant they became half-myth in Skelliger lore. Skalds sang of her deeds around the hearth: how she outwitted the avaricious aristocrats of the Far South, how her sword shattered shields of steel and iron, how she returned laden with wealth beyond counting. The treasure she buried grew in the telling until it rivaled the hoards of the half-mythical chromatic dragons—hence her other epithet.

To the Skelligers, Yustianna was no demon but a kenna—a champion of her people, embodying both their hunger for freedom and their lust for glory.

So great was her fame that she even inspired Bronwyn Deadeye, a Skelliger mage—born male but transformed into female through a long and complex alchemical process—to emulate her legacy. Bronwyn went on to raid the City of Golden Towers in Nilfgaard and later voyaged farther west than any of her kin, stumbling upon an island that many in Skellige believed for a long time to be a new continent. In truth, it was Basilia, the westernmost known landmass in the 13th century. This venture paved the way for later explorers, culminating in the Temerian explorer Fabio Sachs, who in the early 14th century discovered the Silk Islands, and the later so-called Western Continent or New Hekatonia.

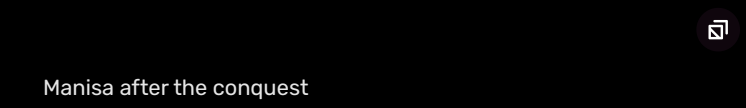
Thus her legacy split in two: in the Far South, a nightmare draped in blue; in the isles of her birth, the queen of the isles who never was, but it should have been, a legend crowned in song.

## The Conquest of East Ofir and the Stabilization of Modern Ofir (1254–1256 A.R)

With the fall of East Ofir—marked by the capture of Manisa, which would later become the nation's capital—the dream of unification envisioned by Salim I was finally fulfilled. Nibras Ir Badawi Qamar, his son and successor, emerged not only as the architect of conquest but as the stabilizer of a fractured land. To solidify peace and distinguish himself from his father's

harsher legacy, Nibras married Nelea Sova—the last ruler of the fallen East Ofir and a powerful sorceress from the ancient Sova clan, heirs to the customs of the extinct Malliqdom of Zóar.

This marriage was more than symbolic. It was a strategic effort to soothe tensions among the recently conquered population, who feared that Nibras might emulate Salim's severe approach toward "unconquerable" tribes. Instead, Nibras demonstrated unexpected clemency. He drastically softened the terms of surrender—granting Nelea's city a special status akin to the duchy of Toussaint under Nilfgaard. Though East Ofir would eventually be absorbed into a satrapic structure after Nelea's disappearance, she was initially allowed to retain her title and govern her city with special privileges, under her husband's watch and thus under the crown's oversight.



Manisa after the conquest

Nibras understood that conquest alone was not enough. True unification required legitimacy in the eyes of the conquered. He respected local customs, permitted the continuation of cultural practices, and integrated local leaders into the governance of the newly unified Ofieri state. His vision was not one of domination, but of integration—of forging a singular Ofir without erasing its diversity.

At the same time, he was pragmatic. To prevent future rebellions, he insisted on securing a dynastic heir who would represent the union of the both last enduring nations of the region. This was not a mere political maneuver, but a promise that East Ofir and the rest of the country would see their legacies preserved in the next and future generations.

On May 11th, 1255—nearly a year after the conquest—that heir, or rather heirs, were born: the non-identical twins Kurus and Mimit. But peace was short-lived.

Within a few months, court intrigues began to brew. Aamad, Han and thus court sorcerer—and once Nibras's most trusted advisor—plotted in secret. His machinations culminated in, the unexpected for him and Nibras, Nelea's disappearance alongside the twins. Their flight triggered unrest throughout the malliqdom, but especially in East Ofir, where loyalty to Nelea ran deep and where rebellions soon ignited in support of their missing malliqa. As Nibras dispatched envoys to search for his children, he was forced to confront renewed uprisings across the unified country, balancing political turmoil with personal grief.

Though he eventually gave up hope of finding Nelea, he never abandoned the search for his heirs—sending envoys from time to time, even decades later. Choosing not to remarry, he instead maintained a harem, and in 1256, thanks to this harem, a new son was born: Sirvat. This child would come to represent a more stable line of succession—but not yet a definitive

one.

## The First Era of Ofir (1256–1272 A.R)

After the loss of Nelea, the disappearance of his heirs, and the subsequent rebellions, the malliqdom of Nibras finally settled and stabilized. This marked the beginning of what came to be known as the First Era of Ofir—so named for being the first age in which the land was united under a single crown.

During this era, the malliqdom that beared a corrupted version of the name of the first malliqdom, Ophir, in its honor, achieved a lasting peace and stability. This allowed prosperity to flourish across every aspect of the country, to the point where the nation could finally turn outward and establish stronger ties with the wider world.

It was in this period that regular contact with both the Northern Realms and Nilfgaard began to take shape (though merchants had already visited as early as the 10th century). It was also during this era that Sirvat, the third son of Nibras, was born—his mother being Dayo, Nibras's favored concubine at the time.

With a secure heir at last, Nibras devoted himself fully to his nation. Much of Sirvat's education was entrusted to Aamad, who still held his place in court as Han, and now also bore the title of Agehehöc *("Great Master in various disciplines")*. Unaware that Aamad himself had being key in Nelea's disappearance, Nibras allowed him to shape the young prince's upbringing.

Thus, Sirvat was molded into a remarkable Sehaibn (prince), educated in various subjects such as economy, statecraft, scholarship, and diplomacy. By the age of sixteen, he was dispatched northward—specifically to Redania—where he sought to forge diplomatic bonds with the Nordlings, particularly through the prospect of marriage with a high-born maiden from this kingdom or from one of its neighboring realms in that exotic region known as the Northern Kingdoms.

## Contact with the Asatta Peninsula (1267 A.R)

By the late 1260s, Ofir's reach had expanded far beyond its traditional frontiers. Thanks to the strategic position of the tropical Varuta Islands—seized earlier and used as a staging ground for exploration—Ofieri merchants and explorers made their first recorded contact with the distant Asatta Peninsula in the Far East.

There, they established peaceful relations and, soon after, commercial ties with one of the peninsula's great powers: the kingdom of Deulagon (Dullaegon-ui gohyang in its native tongue, later rendered in Ofieri chronicles as Dulleagazîr). This encounter pushed the frontiers of Ofir's influence further than ever before and introduced the court at Manisa to cultures hitherto unknown.

Contemporary court chronicles describe with fascination the physical traits and customs of the Asattan people, distinguishing them even from the Bia Thin and their neighbors. Most striking were their naturally unusual features: hair of silver, white, or even pale blue; eyes of fuchsia, amber, turquoise, and violet; and sun-burnished skin. To the Ofieri chroniclers—

accustomed though they were to diversity—this exotic appearance gave rise to speculation. Some erroneously suggested it might mark the legacy of the long-fallen Aen Nílfe Empire, whose reach they imagined had extended farther than once believed.

The envoys from Deulagon presented the Malliq with lavish gifts that astonished the Ofieri court. These included a living qilin—a long-necked creature vaguely resembling a Zangvebarian giraffe yet of wholly foreign origin—an ornate set of swords, ceremonial robes of Asattan nobility, a suit of finely wrought armor, and even a concubine of their own people, who entered the harem at Manisa.

This first contact not only deepened Ofir's prestige abroad but also introduced to its people a vision of lands even farther east than Bia Thin—a reminder of the vastness of the world, and of the boundless horizons that commerce and diplomacy might yet open.

## The Diplomatic Mission of Hatun Radeyah (1272 A.R)

At the same time as Prince Sirvat's own diplomatic mission, Nibras's later Hatun—appointed after Aamad's death—the sorceress Radeyah was dispatched northward to complement his efforts. She traveled with several royal caravans as part of a broader initiative to win the favor of King Radovid V of Redania.

Radeyah's journey was far from simple. Along the way, she endured both ventures and misfortunes, particularly due to the constant threat of Scoia'tael guerrillas —specially Vernossiel commando — and the turbulence of the ongoing conflict between the Northern Realms and Nilfgaard. Yet, through her skill and determination, she ultimately succeeded in reaching her objective.

The Ofieri Caravan in the North

Her mission culminated in securing a historic agreement: Redania was gifted with a variety of treasures—including one of the largest known diamonds to date, rare Ofieri goods, the fearsome warriors known as the Immortals (enlisted as mercenary forces for the war), and a contingent of war elephants. In exchange, Ofir received a series of significant concessions from Redania—among them, the establishment of an Ofieri embassy in Oxenfurt, exemption from tariffs on Ofieri goods, and several privileges that strengthened Ofir's presence in the North.

The spectacle of Ofir's wealth and exotic pageantry made a lasting impression on the Redanian court. Chroniclers of the time describe how courtiers whispered in awe at the Immortals' veiled faces, the strange runes shimmering across the Ofieri armors they received, and the war elephants whose trumpeting echoed through Tretogor. To many Redanians—and even Nordling envoys from neighboring kingdoms present at court—Ofir appeared not merely as a distant ally but as a realm of almost mythical splendor, blending opulence, mystery, and power in equal measure.

Some saw in the Ofieri delegation a potential ally, even a southern counterbalance capable of breaking Nilfgaard's expansionism. Others dismissed them as a dazzling curiosity, impressive but too distant to alter the balance of power in the Northern Realms. Either way, Ofir was now etched more firmly than ever into the imagination of the North.

Yet Radeyah's mission carried a third and more secret purpose. Beyond complementing Sirvat's diplomatic initiative and negotiating military and commercial ties, she had also been tasked with seeking possible traces of Nibras's lost heirs. Drawing upon the scattered reports of previous failed searches, she pursued every lead. But in this endeavor—unlike the others—she found no success.

## The Disappearance of Prince Sirvat (1272–1273 A.R)

Unlike Radeyah, who traveled north with royal caravans, Prince Sirvat journeyed in secrecy. Given the dangers of war and the volatile state of the Northern Kingdoms, he was ordered to travel incognito, accompanied only by a small retinue.

Yet once he reached the Northern Realms, Sirvat strayed from his official mission. Driven by youthful curiosity and ambition, he sought to learn as much as possible about these distant lands, hoping one day to rule Ofir with a global vision. This detour, however, did not prevent him from fulfilling the first part of his task.

After arriving in Redania, Sirvat fell deeply in love with a young noblewoman, Iris Bilewitz. Her parents welcomed the union and quickly lent their support to the match. But Iris's heart already belonged to another: the recently impoverished nobleman Olgierd von Everec.

A pre-curse Sirvat

Consumed by rage and desperation, Olgierd turned to forbidden arts. Striking a bargain with a mysterious Mirror Merchant, he cursed the prince with a grotesque transformation—condemning his very soul as part of the pact.

Communication with Sirvat soon ceased. Alarmed, the Ofieri court dispatched a delegation to search for him, led by his former tutor Aamad, who traveled with a company of warriors.

By then, the cursed prince had taken to the sewers beneath Oxenfurt. There, he became the stuff of urban legend: a monstrous toad-prince whose curse could supposedly be broken with a kiss, granting untold riches to any woman who dared. Redanian women of all classes fell prey to the tale, vanishing into the sewers—never to be seen again.

Sirvat's venom gradually seeped into Oxenfurt's waters, spreading sickness throughout the city. By early 1273, the situation had grown so dire that the Royal Redanian Army sealed off the sewers and launched an investigation.

It was then that Olgierd, having grown bored of the prince's torment, acted once more. Rather than seeking to lift the curse, he hired a certain renowned white-haired witcher of the School of the Wolf to slay the creature.

Unaware of the monster's true identity, the witcher killed Sirvat—ending the curse, but extinguishing Ofir's heir in the process. Soon after, Aamad and his Ofieri delegation reached Oxenfurt. They captured the witcher, believing him responsible not merely for the death of their prince but for the dishonor visited upon Ofir.

Yet fate—or rather, the magic of a certain Master Mirror—intervened. A sudden, seemingly casual storm wrecked the Ofieri ship, casting it upon the Redanian coast. In the chaos of his escape, the witcher slew Aamad and the Ofieri soldiers guarding him. With Aamad dead, the once-hidden schemer was no more, and Radeyah rose to take his place as Nibras's new right hand.

When word of Sirvat's death—and the loss of Aamad and his escort—reached the Ofieri embassy in Oxenfurt, tensions between Ofir and Redania flared. Yet they were quickly contained by King Radovid V, who, now self-proclaimed Protector of the North and in effective control of nearly all the Northern Realms after the end of the Third Northern War, acted swiftly. Through the machinations of the Redanian Secret Service, a trap was laid for the witcher. With the unwitting aid of a certain Cidarian bard—whose notorious womanizing made him an easy mark—the witcher was deceived and shipped finally to Ofir.

## The Failed Coup Against Nibras (1273 A.R)

With Aamad out of the picture, Hatun Radeyah saw her chance to rise to power and transform the malliqdom into one of the powerful magocracies of Ofir's past. The Malliq's favored concubine, Zaira, had fallen gravely ill—beyond even Aamad's aid before his death. Radeyah poisoned her and bound a quareen, a shape-shifting demon, to take Zaira's form, controlling it with rune-engraved bracelets. But the demon grew stronger, turning murderous within the royal court.

At this time, the witcher and his bard companion—smuggled into Ofir in Aamad's enchanted trunk, repurposed by the Redanian Secret Service and gifted to the bard as a trap—were captured and brought before Malliq Nibras. Passing themselves off as the "*Prince of Narakort*" and his witcher bodyguard named "*Lambert*," they narrowly avoided execution thanks to Radeyah, who secretly recognized the witcher's true identity and intended to use him to destroy the quareen.

Together, they unraveled the trail of murders among the concubines. But Radeyah, ever scheming, twisted the truth, hiding her role in summoning the quareen and presenting herself as an ally. After the witcher slew the monster, Radeyah betrayed him—exposing his identity to the Malliq. Nibras, enraged at the loss of his son Sirvat and Zaira, condemned the witcher to a gruesome execution. By "the Prince of Narakort's" intervention, the sentence was reduced to imprisonment in a trunk cast into the sea—ironically the same flying trunk that ensured his survival.

Believing herself victorious, Radeyah tied up loose ends, eliminating witnesses and manipulating her rivals. Yet the witcher returned, subduing her with dimeritium and imprisoning her in the trunk, which he sent to Kovir—where she fell into the hands of an old rival sorceress.

Eventually, Radeyah escaped and returned to Ofir, where she was imprisoned and sentenced to die by the cruel punishment of "vulture flaying." Yet Nibras, recalling both her invaluable service during the conquest and their shared past as youthful lovers, spared her. Instead, he decreed that she undergo a series of trials to redeem herself and restore her honor. By the late 1270s, Radeyah had completed these ordeals, reclaiming her place at court and regaining—though not as before—the Malliq's trust.

## The Birth of Future Hatun Nurshah and the Attempt at Centralization (1274–1278 A.R)

A year after the turmoil surrounding Sirvat and Radeyah, Malliq Nibras finally closed the chapter on his lost son. To his mind, the debt had been paid: the witcher and the so-called "*Prince of Narakort*" had settled accounts through the events at court, and Ofir's stability had, at least outwardly, been restored.

It was in this late stage of his life that Nibras, already advanced in age, fathered his fourth child with another concubine—a daughter named Nurshah. Unlike her siblings, Nurshah would prove to be the enduring heir, remembered in history as Hatun Nurshah, or Nurshah "the Calm", for the stability she later brought to Ofir when she eventually assumed power.

In the years following the failed coup, Nibras sought to centralize authority, hoping to prevent further attempts to overthrow him as well as a way to leave a more powerful state to his daughter. What was intended as consolidation instead sowed quiet dissent, weakening the balance he had once carefully preserved.

At the same time, Nibras grew increasingly melancholic with age. He once more resumed the search for his lost heirs—the twins Kurus and Mimit. Though he didn't found success, these efforts brought him closer than ever before, tantalizingly near to clues that might have unraveled their fate. But like so many of his previous pursuits, the trail went cold, leaving the aging Malliq with only questions, regret, and fading hope.

## The Kidnapping of Nurshah and the Return of the Lost Prince (1278–1279 A.R)

By 1278, the Tarfar—the Malliq's secret service—at last uncovered the first credible lead after two decades of fruitless searches. The clue came from distant Zerrikania: whispers of a witcher bearing mismatched eyes, one blue and one green, the same striking colors once belonging to Nelea and a baby Kurus. Though uncertain—mutation often altered such features—it was enough to rekindle long-fading hopes.

This discovery coincided with a crisis at home. Nurshah, the malliq's youngest daughter and

heir, had been kidnapped from the palace, plunging Ofir into turmoil.

The witcher in question had already fallen afoul of Zerrikanian law, condemned to crucifixion for slaying a dragon. Yet, recalling how a witcher had once rid the court of Radeyah's quareen, the Ofieri court saw an opportunity. Communication was made through the embassy in Zerrikania, and with the persuasive aid of the bard traveling at the witcher's side, an arrangement was struck. His life would be spared if he agreed to retrieve Nurshah and return her safely to her father's court.

Thus, the Zerrikanian authorities—keen to avoid conflict with Ofir—released the condemned witcher into their custody. Unbeknownst to Nibras, he had summoned not a stranger, but his own blood: Putnam of the Griffin School—none other than Kurus, his long-lost son.

Once brought to court, the witcher and his bard companion were given orders and details of their mission. To aid them, they were assigned a local guide: Hatun Radeyah, who would accompany them on the journey.

It was Radeyah alone who recognized the truth. Beneath the scars and the feline-slit pupils—eyes that, despite mutation, still carried their original hue, now rendered even more vivid—she discerned what others only suspected. Putnam, the witcher, was none other than Kurus, the lost son of Nibras. Her youthful years with a younger Nibras had imprinted upon her every detail of his manner and bearing, and in Putnam she saw the reflection of that same fire.

Ambition stirred once more within her. She schemed to topple Nibras and place Kurus as her puppet ruler. Yet fate—and the bond that grew between her and Putnam during their perilous quest—undermined her designs, softening the heart of a woman once hardened by intrigue.

Following trails across the land, the party uncovered the truth: the kidnapping of Princess Nurshah was rooted not in personal vendetta but in politics. Nibras's attempts to centralize power, to forge a strong, singular state for his daughter to inherit as mentioned prior—rather than the loose confederation that had defined much of his reign—had provoked bitter opposition. His push for stricter regulation of magic further inflamed tensions, driving radicalized mages to unite under the banner of the Sehrliylar Ittifoqi—the League of Mages.

The League, emboldened by failed negotiations with the Malliq, seized Nurshah as leverage. Their demands were clear: preserve the status quo, roll back centralist policies, and even grant independence to certain satrapies. Their movement gained alarming strength, rallying sympathetic nobles such as the Bajah of Sova, who lent legitimacy and resources to their cause.

Yet their designs unraveled in blood and fire. At the Battle of the Silver Towers—not to be confused with the elven northern counterpart—the League was defeated. Nurshah was rescued, unharmed, by her half-brother Putnam, who carried her back to her father.

For his valor, the witcher was named Ghazi—a national hero—and for a time dwelt in Ofir, living in Radeyah's household. But duty soon called him southward: a mission in Zangvebar,

undertaken in Ofir's name. Upon his return, Radeyah at last revealed to him the truth of his birthright.

Yet Putnam, ever torn between blood and chosen path, chose to leave once more—returning northward, to the life of the Path. Nurshah remained behind, the true heir of Nibras, carrying the fragile hope of a unified Ofir upon her shoulders.

### The Second Era of Ofir (1315–1354 A.R)

After the tumultuous final years of Malliq Nibras's reign—years that gradually quieted as his daughter came of age—power passed to his successor: Hatun Nurshah "the Calm," who ascended the throne at the age of sixteen upon her father's death at ninety, in 1315. She became the first malliqa of a unified Ofir.

Though her rule initially faced resistance in certain regions—skeptical of being governed by a woman—Nurshah quickly proved herself an exceptional ruler. While she could not match the legendary stature of unifiers like her grandfather Salim or her father Nibras, her reign was marked by decisiveness, fairness, and an uncanny ability to resolve crises swiftly and effectively.

It was under her hand that the long-desired dream of full unification, first envisioned by Salim I, was finally realized in practice. The regions once most prone to separatist unrest became, paradoxically, among her strongest supporters, won over by her even-handed governance. In this way, she — unlike her father — secured the country against the short-term risk of disintegration, ensuring that Ofir would endure as one stable nation.

Rejecting the harem system that had complicated her father's later years, Nurshah instead married her Han—the sorcerer Tuncay Kh'Karakaya. Their union produced four children, through whom the Badawi dynasty's legacy was secured, and with it, the promise of a united Ofir for generations to come.

## Culture

As in many other aspects of the Malliqdom, the culture of Ofir is deeply diverse and regionally distinct. Each satrapy—and often even individual regionalities—may feel, in a near-literal sense, like its own cultural world. These diverse realms are bound together not only by a common tongue, but more meaningfully by a set of shared values and customs that give coherence to what it means to be Ofieri.

Beyond these values, few practices are truly universal across the kingdom, but a number of traditions are widely observed. Among them:

Recognition of the Malliq as head of state, both politically and symbolically. The use of bracelets inscribed with runes for good fortune, worn by people of all classes. The custom of head covering—whether with turbans, chaperones, or region-specific garments. A deep-seated tolerance toward internal diversity and foreigners alike, arising from centuries of

multiethnic coexistence.

One of the most iconic cultural habits—often misunderstood abroad—is the tradition of open-air debate. In Ofieri thought, a good idea must be debated in the presence of the gods; thus, important decisions or concepts are discussed outdoors, and always twice: once sober, and once drunk, typically over a shared meal, and followed by a communal nap. The ritual blends the sacred with the mundane, the rational with the instinctive, as a way to ensure that the idea is truly good—and not just a random impulsive thought.

These customs are manifestations of a deeply ingrained ethical constellation. Among Ofiris, three values rise above all others: curiosity, patience, and most of all—honor.

Honor *(Rafshá in Old Ophari)* is the axis upon which Ofieri identity turns.

To swear upon one's honor is a sacred vow, and breaking it brings profound shame.

Conversely, taking bold, risky action in service of noble ends—such as discovery, exploration, or intellectual achievement—can elevate one's honor dramatically, especially if done without expectation of reward.

Other widely esteemed values include: generosity, particularly toward guests and strangers, equity (distinct from rigid equality), understood as proportional justice  courage, when paired with restraint—not to be confused with bravado or impulsiveness, a balanced spirit: ambition tempered by humility, and, inseparable from honor: honesty.

In contrast, the anti-values universally despised by Ofieris include: laziness, seen as a betrayal of one's potential and a waste of time that could be used for learning, building, or service; selfishness without purpose (e.g., selfishness for its own sake, as opposed to that used to protect loved ones or advance a righteous cause); apathy, regarded as a refusal to engage with the world and a denial of responsibility toward one's community; gluttony, not merely overindulgence in food or drink, but any excessive consumption that dulls the senses or clouds the spirit; greed without a higher aim (e.g., greed purely for hoarding or personal aggrandizement, rather than a strategic accumulation of wealth to aid others or achieve meaningful goals); and blinding fanaticism—that is, devotion that shuts down reason, compassion, or dialogue.

Such fanaticism is carefully distinguished from transformative zeal or passionate commitment to a noble cause, both of which are deeply respected—especially when tempered by wisdom and self-awareness.

In terms of material culture, dress and martial symbolism play a key role in status signaling. High-ranking soldiers across Ofir are often distinguished by pointed golden helmets, although regional and ethnic design variations are common. Among the most notable military castes are:

The Immortals, elite warriors who veil their faces and serve as both shock troops in wars and

ceremonial guards, and the Tarafar (Ofieri Common: "Fanatics"), the Malliq's secret service and supra-elite military order, shrouded in mystique and rigid discipline.

Experts in languages, espionage, and martial arts, the Tarafar are usually deployed to gather information across the country for the Malliq—and beyond. While their operations focus on neighboring states, encounters with Tarafar have been reported as far as Redania and even Zerrikania, sparking rumors of their reach and capabilities.

Harems, too, exist in various parts of Ofir, especially within courtly and aristocratic contexts. However, despite the predominance of male rulers, Ofir is not uniformly patriarchal. In many satrapies—and during key periods of history—women have wielded significant political, intellectual, and spiritual influence.

In some royal households, the women of the harem were selected not for beauty or fertility, but for brilliance. These women often served as advisors, ministers, or political negotiators, and their voices were known to shape policy and dynastic decisions.

Many scholars believe that the honorific title Hatun—today meaning *"a woman of power"*—may have originated from such women. Over time, it came to denote high-ranking nobles, female court mages, diplomats, or even spiritual leaders in certain satrapies and the royal court itself, regardless of marital or dynastic status.

## Status of Women

The status of women in Ofir varies significantly from one region to another. Unlike in Zerrikania—where women and men are equal despite the matriarchal structure—Ofiri society presents a more complex picture. In most areas, women enjoy a relatively positive standing, though not as liberal as in the Northern Kingdoms, where the influence of powerful sorceresses has long shaped more egalitarian norms.

In central Ofir—such as the capital and the surrounding satrapies—women are nearly equal to men in most spheres of life. Nonetheless, subtle social hierarchies persist, and they are still often viewed as somewhat inferior in certain traditionalist contexts.

In more peripheral or remote regions, the situation varies even more dramatically. This disparity is largely rooted in the region's tumultuous past, particularly the centuries of conflict prior to unification. During those unstable times, women were regarded as needing protection above all else, as safeguarding their well-being was seen as essential to ensuring the survival of future generations.

It was not until some women began to practice magic—and, in some cases, even ruled their own states—that perceptions began to shift. These trailblazers played a crucial role in challenging social norms, gradually paving the way for the more inclusive society that characterizes modern Ofir.

## Marriage

Despite common foreign misconceptions, polygamy is not widespread in Ofir. The country is, in fact, largely monogamous. Both infidelity and promiscuity are socially condemned and often punished—regardless of gender—. The latter is particularly discouraged as a public health measure, aimed at preventing the spread of sexually transmitted diseases.

It is customary for couples to exchange jewelry as a symbolic gesture of commitment. For women, this may include necklaces, earrings, certain types of piercings, intricate hand bracelets, and a wide variety of other adornments. For men, the traditional offerings tend to be bracelets, armbands, rings (both finger and toe), belts, anklets, and other accessories.

Polygamy is generally limited to the aristocracy—both major and minor—as a legacy of the centuries of conflict prior to Ofir's unification, when securing a clear line of succession in the different states was a pressing concern. Even within what are sometimes excessively large female harems (and somewhat smaller but still sizable male harems), it is customary for there to be a designated favorite or favorites, who are granted the right to produce heirs for the reigning noble or monarch.

Moreover, harems of either gender are typically formed only under specific conditions: when the monarch is unmarried and able to oversee the harem without causing dynastic complications, or following a divorce (a rare but recognized practice), or in cases where the spouse has been "distanced" from the noble household—effectively exiled to another residence from various reasons.

As such, polygamous marriages are more myth than social reality—an exoticized image rather than a widespread institution in modern Ofiri society.

## Education

Despite being a feudal society with clear class divisions, Ofiri society is, by and large, remarkably literate. Exceptions to this do exist—certain nomadic tribes, remote rural areas, or impoverished groups may lack access to advanced education—but in general, most Ofiris, regardless of social standing, can at least read and write.

This widespread literacy stems from a key philosophical difference between Ofir and other countries, such as the Northern Kingdoms: in Ofir, faith and science are not seen as opposites. Instead, they are considered two lenses through which the world may be understood—sometimes divergent, often complementary. As a result, many temples across the malliqdom serve as free educational centers, offering instruction to individuals of all ages who seek it. Lessons are often taught by religious scholars or sages affiliated with the temple's faith, who may or may not be personally devout but are expected to uphold the temple's ethical framework while teaching.

The subjects taught in these settings go beyond scripture. Depending on the temple, one might study things such as philosophy, mathematics, music, theatre, poetry, languages, painting, or astronomy—fields seen as reflections of divine order. In fact, many Ofiris grow up believing that to study the world is, in its own way, an act of reverence.

When temple education is unavailable or insufficient, alternatives exist in the form of Shilaharfes (Ofieri Common: *Houses of Professions*)—institutions where citizens can study various trades or disciplines. These schools operate on a sliding fee structure: tuition starts low and gradually increases each year until the student completes their training. However, if a given profession is in high demand—such as stonemasonry after an earthquake, or medics during times of plague—students may be allowed to study for free as interns, on the condition that they work for the institution until they graduate.

Shilaharfes are known for their pragmatic approach to learning: most instruction is hands-on, and students are expected to work alongside their teachers from an early stage. Apprenticeships are common, and in some cases, students may travel across satrapies to study under particularly famous masters.

Universities also exist in Ofir, though they tend to function as specialized centers for higher learning, focusing on advanced studies in select fields such as medicine, law, theology, metaphysics, or astronomy. Unlike in some other cultures, these institutions are not the foundation of general education after finishing basic and middle education, but rather a refinement layer—intended for those pursuing scholarly, clerical, or scientific careers. Many universities are affiliated with temples, noble families, or regional satrapies, and are seen as prestigious but not strictly necessary for most citizens.

One notable example of education in Ofir is the capital city of Manisa, renowned for producing mages, medics, mathematicians, and philosophers. According to local sayings, the intellectual and urban magnificence of Manisa makes Nilfgaard's famed City of the Golden Towers seem dull by comparison.

Other educational paths are more exclusive. Members of the aristocracy, for instance, are often tutored privately from a young age, receiving personalized instruction in languages, military strategy, history, economics, etiquette, and the arts among other subjects. Education among the nobility is not only a matter of tradition, but also a matter of honor: continued learning is considered a virtue, and ignorance a mark of shame—especially among ruling houses.

Lastly, mages follow a distinct path. Much like in the North, Nilfgaard, or other nations, children with magical potential are trained in magical academies. Admission is typically paid for by the student's family or patron. However, if a child demonstrates exceptional magical aptitude, the academy may waive tuition entirely—sometimes even paying the parents in exchange for custody of the child during training. These magical schools are usually cloistered institutions, resembling boarding academies, with strict curricula and long periods of seclusion, designed to protect both the student and the world from the dangers of untrained magical ability.

Regardless of the path, education in Ofir is considered both a privilege and a duty. Knowledge is not merely a tool for economic gain, but a moral good in itself—one that elevates the soul, strengthens the state, and brings one closer to the truth, however it may be defined.

## Leisure and Entertainment

People in Ofir enjoy many of the same pastimes found across the Old Continent—dancing, music, storytelling, games, theatrical performances, and similar entertainments are staples in cities, towns, and villages alike, across all social strata. However, unlike in regions and countries such as Nilfgaard, the North, Hannu, or Zerrikania, one form of recreation stands out in Ofir: board games.

Board games are immensely popular throughout the country—so much so that nearly every region boasts its own collection of unique games or localized variants of widely known ones. These games are more than mere pastimes; they are often woven into daily life, education, and even diplomacy.

In fact, many Ofieri, Nordling, and Nilfgaardian scholars believe that it was the Ofieris who first invented classic strategy games such as chess, draughts, and other similar amusements—later introduced to Nilfgaard and the Northern Kingdoms through Ofieri merchants sometime between the 10th and 11th centuries.

A famous Ofieri tale exemplifies this: a city was once conquered not through armies or spilled blood, but by a simple game of draughts played between two rival rulers disputing its ownership.

## Weapon Laws

Unlike in the Northern Kingdoms, the carrying of weapons in Ofir varies greatly depending on the region, and not everyone is armed—at least not in the capital or the more "civilized" satrapies. The situation changes, however, in the more peripheral satrapies and borderlands.

As a result, in Ofir, weapons are typically carried by those tasked with enforcing the law. Acquiring a permit to bear arms (not to be confused with training, which is considerably easier) involves convoluted bureaucratic procedures that few are willing to endure.

This, combined with occasional contact with the easternmost regions of the Old Continent through trade, has led to most people learning at least the basics of hand-to-hand combat (though not necessarily martial arts) for self-defense.

# Religion

Unlike in many other countries, Ofir does not have a single, unified religion. Instead, it is home to a wide constellation of faiths that, while diverse in form and practice, share a number of common features. Among these are the exaltation of honor as the supreme virtue,  the believe that important matters should be discussed outdoors with gods for witnesses, and the primacy of the common good over individual interests, among other values. In contrast to the Northern Realms, the faith doesn't conflict science, and many clerics are great scholars valued by people for wisdom.

These shared elements—products of Ofir's long and complex history prior to its unification—have resulted in many of the kingdom's religions being fundamentally syncretic in nature. Foreign observers often group this broad spectrum of faiths under the umbrella term "Ofieri Beliefs."

In practice, religious predominance varies widely depending on the region. Some areas are dominated by simple animistic traditions, others by elaborate henotheistic systems centered on one god among many, and still others by even more sophisticated monotheistic creeds such as that of the runewrights. Alongside these stand an immense variety of local cults, whose complexity and form often depend on the degree of syncretization with older or neighboring traditions.

## Notable Religions

### Runewright Religion

The runewright religion traces its origins to the beliefs of the Zewherli people, from whom it is thought to have developed. Its central tenet is that God communicates through symbols—runes, glyphs, and other signs—that mortals can only interpret in an incomplete or imperfect way.

All forms of magic are believed to emanate from this divine being. As a pantheistic faith, the runewright religion regards God as both the creator of the world and the world itself, a presence that never ceases to grow or expand. Among some of its more philosophically inclined adherents, the divine is referred to not as "God," but rather as the Universe, emphasizing the inseparability of divinity and existence.

### Zewherli Religion

The Zewherli religion is similar, though not identical, to that of the runewrights. The principal differences lie in its conception of the divine: whereas the Runewrights regard God and the world as inseparable, the Zewherli faith asserts a clear distinction between them, holding God to be perfect and transcendent.

Like the runewrights, the Zewherli believe that divine communication occurs through symbols. However, they interpret these symbols not as imperfect echoes of the divine, but as direct commands of God—absolute and inviolable. For this reason, the use of runes and glyphs as tools of magic is considered a profound sacrilege, an act of violating divine will rather than following it.

In Zewherli belief, prophets are those blessed with the rare gift of fully comprehending these symbols, serving as true interpreters of the divine word. The use of runes, glyphs, and other symbols in their jewelry is therefore understood not as an act of magical creation, but rather as a form of devotion, a visible affirmation of faith distinct from the religious views and rune magic practiced by the runewrights.

### Elementalism

Elementalism is one of the most widespread and culturally ingrained religions in Ofir. It is based on the belief that elemental genies—such as djinns, d'aos, marids, ifrits, and, to a lesser extent, other elemental beings—are divine messengers sent by the gods to communicate with mortals following the Primordial Sin, which severed the original connection between humanity and the divine by erecting the barriers now known as the Elemental and Para-Elemental Planes.

According to Elementalist doctrine, these beings are not mere alien entities from strange universes to be harnessed or exploited. Rather, they are sacred intermediaries—each appearance a sign and a test. The prevailing belief holds that many mages, by binding these genies or extracting power of them for magical purposes, commit a profound sacrilege. Such practices are considered direct violations of divine will.

True worship, by contrast, consists of reverence, appeasement, and understanding. Elementalists—not to be confused with the Nordling magical profession of the same name—seek to honor these messengers in the hope that, one day, divine communication will be fully restored and the stain of the Primordial Sin finally cleansed. Until that day, the appearance of an elemental being—particularly in violent or destructive form—is not interpreted as a natural disaster, but as a celestial omen: a sign that the gods are angered, and that the path back to divine communion has grown more distant.

A key reason behind the religion's enduring popularity is its perceived effectiveness. Though rare, there are well-attested cases in which elementals—particularly djinn and lesser genies—have granted wishes to devout believers. Such accounts have helped shape Elementalism's reputation among the common folk as a "living faith"—one capable of producing tangible, miraculous outcomes.

Temples dedicated to the Elementalist faith are typically built atop ley lines and their intersections—places where elemental phenomena are more likely to manifest. Worship practices vary significantly from region to region, often centering on the specific elemental most revered or active in the local area. In many temples, veneration is directed toward — the more rare to appear in the material world — lesser or more benevolent elemental entities—such as the younger forms of genies, the mephits and daemons,—whose temperaments are less volatile and more conducive to human interaction.

## Xusdyn

Another widely practiced belief system across the kingdom is what many simply refer to as the Old Ofieri Religion. As its name suggests, it can be found with relative consistency across much of Ofir. However, despite its title, most theologians and scholars argue that the religion is not truly ancient. Instead, the term "old" is believed to stem from its apparent antiquity in many regions—an illusion born from centuries of syncretism.

This religious tradition, known formally in Common Ofieri as Xusydyn—literally "The Religion of Thirst"—is said to have emerged from an unknown original source. Over the course of centuries, through sustained contact between the many ethnic groups that would eventually form the unified kingdom, Xusydyn absorbed and integrated beliefs, practices, and deities

from a wide variety of origins. Its popular nickname refers to this trait: like a thirsty wanderer at a watering hole, it has "drunk" from every other religion around it, often leaving them diminished in influence.

Structurally, Xusydyn is polytheistic, bearing some resemblance to the faith of the Nordlings. However, it differs significantly in its degree of centralization. The reigning malliq serves as the ceremonial head of the faith under the title Tengri—a role that, unlike in Hannuan lands with its Menes Fir'awn, does not elevate the monarch to divine status. Instead, the Tengri is responsible for appointing the High Priests of the kingdom, a mechanism designed to prevent what many Ofieris view as the "corrupt theocracies" of the northern land found on the far side of the Sea of Opir: Barsa.

Because of its syncretic nature, Xusydyn venerates a wide pantheon of deities, many of whom originate from now-obscure traditions. Among the most commonly worshipped are gods associated with fertility, horses, and war—a reflection of the values held by the early Ofieri societies that helped shape the religion's core.

## Fauna

An Ofieri War Elephant during the Third Northern War

The fauna of Ofir is as diverse as its landscapes and its people. Among them, several remarkable creatures stand out, such as the many horse breeds—most notably the proud and resilient Ofieri Stallion—the lateovul, a giant predatory cousin of the raccoon feared for its cunning and strength, and tigers both tamed in royal courts and roaming wild through dense jungles. Hybrids such as ligers and tigons further attest to the land's abundance, while venomous cobras, graceful zebras, and their crossbreeds, known as zebroids, add both danger and elegance to its wilderness and to the people who have tamed and domesticated them. Domesticated elephants and mighty war elephants serve as symbols of power and prestige, while caravans rely on several breeds of the aforementioned horses, camels, swift dromedaries, and even the rare and unusual unicamels, whose endurance is unmatched in the harshest deserts.

In the seas, one may find various fish belonging to the order Lamniformes, along with members of the order Cirrina among the octopods, several species of sea turtles, and—adapted to the warmer climate of the Far South—birds of the Spheniscidae family, as well as seals and earless seals.

## Flora

Just like its people and its fauna, the flora of Ofir is highly diverse. Among the many species found throughout the land, several stand out: poppies, opium, tulips, barilla plants, eucalyptus, iroko trees, fennels, certain coastal variants of the laburnum, along with honesty plants, as well

as members of the genus Ludisia, together with various types of trees common to durisilva forests of the Nilfgaardian Empire along with the subtropical and tropical jungles of the South.

## Non-Humans

Unlike in other parts of the world—such as the North—non-humans in Ofir are generally treated with a certain degree of respect, though the nature and extent of that respect varies considerably depending on the religious beliefs of the region. Some religions, for instance, hold the view that non-humans are demons in disguise, sent to tempt humanity and lead it toward damnation, while others see them as fellow beings of creation who deserve the same respect.

As for the non-human races known to inhabit, or to have once inhabited, Ofir or its surrounding regions, several are well documented. Merpeople, ceacelias, vodynaoi, and similar aquatic races have been sighted along the Ofieri coasts throughout history.

There is also evidence—both archaeological and pseudo-mythological/pseudo-archaeological—of the past presence of other species: vrani in the east, near the modern frontier with Nayar; periae in the west; the goblinoid tokoloshea and the strigiform impunduluoi in the south; and, of course, elves, whose presence is confirmed by:

The remains of colonies belonging to the Golden Empire of the Aen Nílfe (often misidentified in Nordling historiography as Black Seidhe, due to their distant kinship with the Aen Seidhe), and the sea-dwelling Aen Taoide, or People of the Tide, as well as one of their (if not the only) enigmatic successors or offshoots: the Aen Fomuire, or People of the Undersea—a mysterious group believed to be elven in origin, once feared as sea monsters who would emerge from the shores of Ofir and other regions of the Far South to raid and plunder coastal settlements.

Antherions are also known to exist, with at least one confirmed species: the asenae, a wolf antherion.

Other notable, though less globally known, non-human races native to Ofir include the äbädäs, alaras, gojeferes, and azmyches, among others. These beings are sometimes believed to be distantly related to nymphs, godlings, and similar races, though this remains a subject of speculation rather than confirmed taxonomy.

## Monsters

The First and Second Conjunction brought a great variety of monsters to Ofir, which thrived without much trouble in its diverse terrain. Some of these were common to other parts of the world, such as nekkers, drowners, genies in their diverse forms, elementals, different type of draconids and harpies. Others were more specific variations of these common creatures, such as the Ofiri leucrote, or the Ofiri paradrakon, the

tulpar (not to be confused by the specter of similar name, the tulpa), distantly related to the Northern pegasus, and others unique either to the region itself or its surrounding areas.

An Ofieri Djinn free from it´s lamp

Among these stand out several members of the gorghos family, monsters that resemble serpentine bats; a type of vampire unique to the region known as the upiór, theorized by many to be an ancestor of both lesser and higher vampires (hence why they are also referred as upirs), several subspecies of lamias; what are believed to be some nagas, thanks to trade with the Melukkan peninsula; and two monsters related to both nagas and lamias but unique to the region: the yuxas and shahmaranas.

Other notable monsters include the pleromas, a necrophage that looks like a lost cross between a bird and a flying mammal, with a belly full of corrosive acid that makes it always appear “stuffed” (hence the name); the second possible missing link between wyverns and dragons, the zilant; the turul, a creature resembling a mix between an eagle, hawk, and vulture the size of an adult Royal Wyvern; the qarakorshaq, a mole-like giant beast; the falak, a massive subterranean monster resembling a cross between a member of the lophiiform fish family and a snake with legs; gigascorpions in the deserts; spectral apparitions like desert banshees; beings believed to be the opposites of the Chasmic demons, the aqçores; serpents known as scarletias; the griffin-like anqas, the giant fish-like monsters known as bahamutes, and poltergeist-like entities such as the hatifs—among many other monsters.

# Notable Territories

## Former Territories

- Misraq
- Mizropir
- Sultanate of Badyah
- Zayina
- Wāmar

## Ayanies

- Aliff
- Bursa
- Nahmru
- Vasarak

## Begias

- Ah-Riela
- An-Kalahr
- Am-Akim
- Hamadhn

## Disputed

- Giv-Shera (with Hannu)
- Golden Islands (with Nilfgaard)

## Eyalets

- Emerald Islands
- Faiyuhn
- Uhpaz
- Varuta Islands

## Gözets

- Some of the westermost eastern taifas of Barsa

## Regionalities

- Naaraytha
- Nirfahn
- Omeya
- Sarab
- Sova

## Satrapies

- Affar
- Alnafis
- Ajrabahl
- Bahal
- Dahab
- Haadith
- Qura
- Khalijan
- Kiruhk
- Madahri
- Manisa
- Maritsa
- Nammu
- Nayarana
- Riyadahn
- Surata
- Vashik

## Vassal States

- Qafkuh
- Mezzoramia

- Oshan
- Tanntert

# Notable Locations

## Academies

- Dumdanial
- Hi-Yetat

## Cemeteries

- Hi-Ariyar
- Mare´s Grave
- The Great Nest

## Chasms

- Sapphire Chasm

## Cities

- Al-Dulla
- Al-Namar
- Assar
- Ibesh
- Manisa
- Nirfahn
- Renklerin Sehri
- Siva
- Zhup

## Bays

- Astar´s Bay
- Salim´s Bay
- The White Bay

## Deserts

- Al-Harad Desert
- Gara Deňiz
- Great Dune Sea
- Salt Desert

## Keeps

- Adali Monastery
- Ghorre Monastery

- Izmarin
- Nambahr
- Nabaru
- Vadisha

## Wooded Areas

- Quadra
- Makuy
- Tepali Jungle

## Lakes

- Göl Aban
- Göl Sirvat
- Hasarin Sea
- Sea of Medarah

## Gulfs

- Gulf of Hatra
- Gulf of the Serpent
- Gulf of Ninevah

## Mountains

- Dahlian Mountains
- Jalahar Mountains
- The Windless Elevations
- Yalbuz

## Passes

- Dragon Bone Pass
- Fira Pass
- Serenity Pass

## Rivers

- Ajpur
- Arahr
- Ibis
- Valsa
- Zarqah

## Ruins

- Azure Keep
- Silver Towers (not to be confused with the elven palace of similar name)
- Tirna Ball

### Towns

- Barisahl
- Bhensif
- Mubahlai
- Tel Midbar

### Valleys

- Crescent Moon Valley
- Starfall Vale
- Valley of the Nephilim
- Valley of the Spiral Stairs

### Other

- Llessam
- Zeboiim

## Notable People

*For a full list, see Category:Ofieris.*

### Aristocracy

- Nibras Ir Badawi Qamar
- Nurshah
- Salim I the Great
- Sirvat

### Concubines

- Ameena
- Zaira

### Mages

- Amaad
- Altair Popal of Sova
- Hatun Radeyah
- Mimit Sova
- Nelea Sova

### Merchants

- Dulla kh'Amanni
- Hamal ogn Dangbahli
- Kareem Alnader

## Orders

- Runewright Order
- Tarafar Order

## Servants

- Melda

## Warriors

- Erhan
- Maraal (naturalized)
- Immortals

## Witchers

- Jacob of Ofir
- Putnam Pitch
- School of the Scorpion Witchers

# Trivia

- Losely inspired by The Witcher RPG Wiki article of the same name, but not canonically tied to it in any way.
- Many of the names of the territories and locations of Ofir come from this map; however, the article is not related to it at all, as it contains many speculative geographical errors. It's just a way of paying tribute to its creator.
- A few locations came from this map done by Pukeiart a few years ago who was comissioned by Witcher190.
- Some locations are loosely inspired by the same article from the Witcher Empire Wiki, but without the canonical errors.
- Zhup is a reference to Biblical district of the land of Zuph, in a similar way how the name of Ofir is a direct reference to the Biblical port of Ophir.
- Same occurs with Naaraytha which is a nod to Naarath a place mentioned in Joshua 16:7 and Uhpaz which is a reference to Uphaz, another name for Ophir.
- The main inspiration for Ofir in this article is Ottoman/Turkish, Hebrew and Persian cultures, as a way to avoid the cliché of *"the Arabian Peninsula but in fantasy."* If you want to read about *"Arabia"* of The Witcher, read the following article: Barsa.
- The Tarfar or Tarafar, are losely inspired by the Janissary of the Ottoman Empire.

# Notes

- This article is for the **Witcher Fanon** as such some of the information included in this article is not considered officially canon outside of this fanon community.

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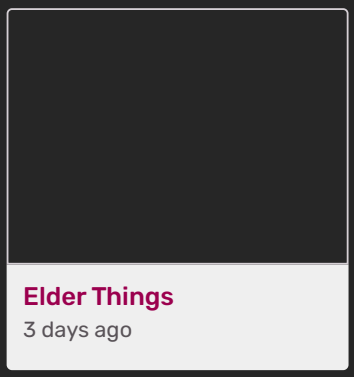

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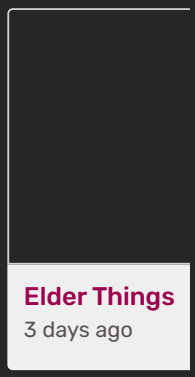

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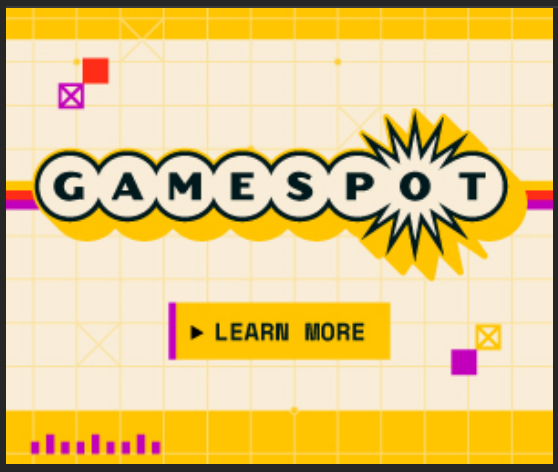


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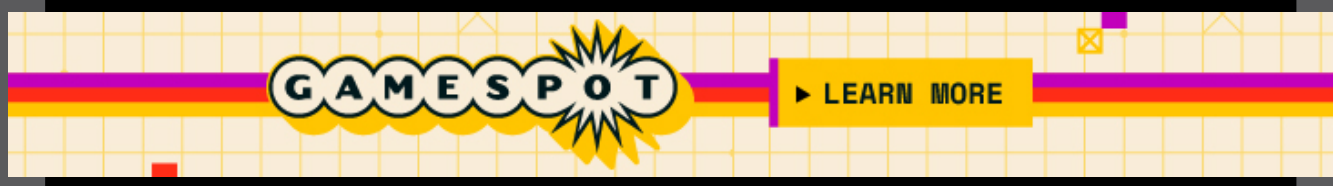


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